THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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A SONG FOR NOVEMBER.

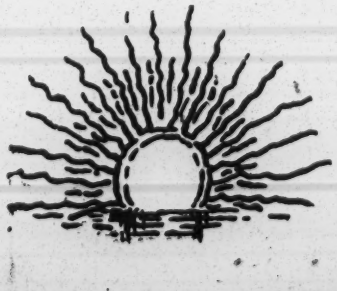
For mercies common to us all,
For sunshine and the showers' downfall,
I praise Thee, Lord.
For the sweet seasons as they pass,
For setting sun and growing grass,
I praise Thee, Lord.

So, for the joys my soul alone,
In all Thy universe has known,
I thank Thee, Lord.
For answered prayer, for love's caress,
For succor in my soul's distress,
I thank Thee, Lord.

For work to fill my willing hands,
For strength to follow Thy commands,
I thank Thee, Lord.
For blood to cleanse and grace to save,
For light that shines beyond the grave,
I thank Thee, Lord.

But first and last, but best and most,
To Father, Son and Holy Ghost,
I offer praise.
For Thy dear self, O Love Divine,
Great sea where floats this soul of mine,
Accept my praise.

Home Mission Monthly.



WORK AMONG THE FREEDMEN.

Henderson Mission.

Read by M. E. SCHWARBERG at W. G. M. S., Princeton, Ind.

THE negro problem is one of the great questions of the day. All our leading papers and magazines contain articles on this subject. Books have been written by such thinkers as George W. Cable and Judge Tourgee looking toward the solution of this problem. Conventions are held, bringing together eminent men of both races to discuss this question; such being the case at the Negro Congress held during the late World's Fair.

In our country three fourths of the nation's illiteracy is in the South. Forty per cent. of the whole population of the South cannot read the New Testament. Of the 2,000,000 illiterate voters in our country, 1,500,000 are in the South. The negro population is now almost 8,000,000. Judge Tourgee in speaking of the advancement of the race says: "The colored citizens of the U. S. have made greater progress in twenty-five years than any other race starting from the same point and in an equal period of time." Another says: "To all depreciation of the colored American citizen there is this decisive answer: no people since the dawn of history ever got so far out of the woods of pagan barbarism in 250 years as the colored people of the United States.

Schools have been erected by the U. S. government; philanthopists have poured out their money for the establishment of schools, colleges and seminaries; the Southern states make provision for the education of this people, yet great is their ignorance and much remains to be done for their enlightenment.

Of the 2,000,000 children of school age only one-third receive effective instruction. In North Carolina not only are seventy per cent of the negroes illiterate, but nearly one-third of the whites. Our own Board, appreciating the great need in the Black Belt of North Carolina, established a school at Henderson. Henderson is the county seat. It has a population of 5,000, 2,500 being colored. It is a great tobacco growing district. The famous Gold Leaf tobacco is cultivated here. Tobacco factories are numerous. Here the tobacco is bought and prepared for shipment. Many of the colored people obtain employment in these factories, fathers, mothers and children working side by side. Their wages vary from 25 cents to a $1.00 per day, a $1.00 being considered very high wages, and but few receive so much. The average wages are 50 to 65 cents per day. Women wash for 25 to 40 cents per day. Wages are low, living high; wood costs $2 a cord. Often one room rents for $2 a month. It costs a colored man very little to live. His diet consists almost wholly of meal and meat. A peck of meal costing 20 cents, and some fat meat for 15 cents have been the living of a family of four for a week. Many do not fare thus sumptuously.

Few of the colored people own their homes. The few who do often have mortgages on them, and soon lose their all. Their homes beggar description. Many are built of logs, with a door and possibly one window, but there are enough cracks and crevices to keep the room uncomfortably cold during the winter. One chair, a bed or two, and sometimes a table, furnish this room. Often one room is the kitchen, dining and bed room of a family of six or more.

The first year of our school there was no public school building for the negroes of Henderson. They held school, how-

ever, with two teachers. One taught in the basement of a church, and the other had a room in another part of the town. The school term lasted four months. Since our coming they have a small school building of two rooms, with two teachers who teach from October to April.

Our mission is just outside the limits of Henderson. We have a beautiful lot of thirteen acres. A home for the teachers, the school-house, the industrial department, and the boys' and girls' dormitories have been erected on it. Our mission is just three years old. The school opened September, 1891, with 57 pupils. Before the year ended we had an enrollment of 586. The second year we had four additional school rooms erected, also the boys' and girls' dormitories. Our enrollment the second year reached 702. This year it is 702. Our day school is conducted like our schools in the North. Our pupils receive religious instruction daily. The night school has been a feature of our work from the beginning, for the older people receive instruction in reading, writing, arithmetic and spelling. Many have learned to read, and are very grateful. One old lady said when she began, "I don't know nuthin'; all I can do is hoe corn." She can now read her Bible and says, "Where have I drunk from the wells of salvation? Right over there (pointing to the mission). Where have I been fed with the bread of life? Right over there. Where have I been clothed from the loom of faith? Right over there."

Our dormitories each contain fourteen rooms. Each room is furnished with bed, stove, chairs, lamp, table, and cooking utensils. The pupils live a short distance in the country, bring in their provisions, and do their own cooking. The dormitories are under the supervision of the teachers. Prayers are held night and morning. The students are required to keep neat, tidy rooms. All they need is a word of encouragement; they are delighted when told how nicely their rooms are kept.

No student leaves the dormitories without a teacher's permission. We are thus able to know of the doings of each student, and find those in our dormitories make the best pupils. They attend school regularly, and are under different influences—the doing away with the one-roomed cabin, and the making of homes in which lives of purity can be lived,

Our industrial department is a very important feature of our work. We have a separate building for it. The room is 35x45. It is papered, carpeted and furnished, and divided into different rooms by curtains, the bedroom with its necessary furnishing, the kitchen with its needed utensils and a pantry. The main room is used for sewing, and as a dining and reception room. The girls, 120 in number, are daily taught sewing and housekeeping in all their different phases. Many of them make their own dresses. It is their highest ambition to be able to get the dresses they make.

Such lessons are given in cooking as will be of practical benefit. The dormitory girls put into practice what they have learned. Many go home and try to cook as they have been taught, yet few of them have the necessary appliances for cooking in their homes. On cooking days it is necessary to keep the door locked, so intense is the interest. All the girls cannot be taught in this department. The teacher is beseiged with applicants daily. Another teacher could be kept busy.

We hold religious services Sabbath afternoon. We have Sabbath-school and preaching, which all the students are required to attend. Our Wednesday evening prayer-meeting is well attended. We have Our Young People's societies Friday afternoon. We have three sets of

meetings—two Junior and Our Young People's meetings. Such meetings were never before heard of by them. They enjoy them, and all are anxious to take part.

The colored people have two Baptist, one Methodist and one Presbyterian church in Henderson. We teach Sabbath morning at the colored Presbyterian Sabbath-school. We are often asked, "Do colored people enjoy the Psalms?" A visit to Henderson would answer that question. The songs they sing in their own churches are in the minor key, and the words mean nothing. Our pupils sing Bible songs everywhere and always. Visitors have told us they heard, "To the Hills, I will Joy," and others from the Bible songs on their way to our home. We visited the factories, and the manager said to us: "They sing your hymns while at work." Walk through any part of the town where the negro lives and you will hear our Bible songs. The colored Presbyterians sing them almost exclusively in their worship.

The Baptists have opposed our work. They would say, "You are taught Presbyterian hymns." It was explained to them that we sang neither Presbyterian, Methodists nor Baptist hymns. We sang the pure word of God. After that explanation we would often hear the old preachers get up in meeting and tell how glad they were to sing the pure word of God.

One of the colored young men from Chase City had been North and was returning home. In one of the stations he heard a little girl singing "To the Hills." He went to her and said, "You are from Chase City." She said, "No, I am from Henderson."

This people need an educated ministry. Few of their ministers can read or write. Almost any one can be licensed to preach. The negro is oratorical by instinct, and he thinks he has reached the acme of fame when he is licensed. It is the blind leading the blind; like leaders, like people. Some are ambitious to enter the political arena, but there are few fitted to benefit their race in this field.

The negro can only be lifted from his ignorance and degradation by evangelization and education. The Bible and primer go hand in hand. This people must receive their help through the church.

The colored people themselves are beginning to realize their needs. The following is a declaration made at a convention held recently at Tuskegee, Ala.:

"As regards property, we find four-fifths of our farmers still practice the habit of mortgaging their unplanted crops for the supplies furnished them, live on rented lands, are in debt, and two-thirds live in one-roomed cabins. As remedies, we recommend the immediate purchase of lands, its thorough cultivation, the raising of sufficient food supplies for home use; that we avoid the emigration agent, keep out of the cities, pay our taxes promptly, stop moving from farm to farm every year, and work winters as well as summers, Saturdays as well as other days; that we practice every form of economy, and especially avoid the expensive and injurious habit of using liquor, tobacco and snuff; and since our interests are one with the white people among whom we live, we would urge the cultivation, in every manly way, of friendship and good-will toward them."

The future work of the negro is two-fold—subjective and objective. Years will be devoted to his own education and improvement here in America. He will sound the depths of education, accumulate wealth, and then turn his attention to the civilization of Africa. The U. S. will yet establish a line of steamships between this country and the dark continent. Touching at the grain coast, the ivory coast, the gold coast, America will carry the African missionaries, Bibles, papers, improved machinery instead of rum and chains; and Africa in return

will send America indigo, palm, oil, ivory, gold, diamonds. costly wood and her richest treasures instead of slaves. Tribes will be converted to Christianity; cities will rise; states will be founded; geography and science will enrich and enlarge their discoveries; and a telegraph cable binding the heart of Africa to the ear of the civilized world, every throb of oy or sorrow will pulsate again in millions of souls.

In the interpretation of history the plans of God must be discerned, "For a thousand years in Thy sight are but as yesterday when it is passed and as a watch in the night."

Freedmen's Department.

INDUSTRIAL TEACHERS FOR 1894–95.

Knoxville, Tenn.—Sewing teacher, Hattie E. Kerr; dressmaker, Mary Fisher; matron of kitchen, Alice McMillan; matron Little Girls' Home, Maggie McDill; matron Girls' Boarding Hall, not yet appointed; Bible reader, Jennie C. McCahon.

Athens, Tenn.—New school building not yet completed. A sewing teacher will be appointed as soon as building is opened.

Miller's Ferry, Ala.—Sewing teacher, Lillie Jaringan.

Chase City, Va.—Matron Girls' Industrial Home, M. A. Cleland; sewing teacher, Mary McCampbell.

Norfalk, Va.—Sewing teacher, M. A. Gebhart.

Henderson, N. C.—Teacher of sewing and cooking, Mary A. Kerr.

The industrial departments opened at each station (excepting Knoxville) Sept. 1, and reports for the month show that all have gotten regularly to work. The classes are full as is usual the first month. That each pupil desiring it may enter this department, classes are arranged so that each has one period, *e. i.* 40 minutes, each day. The classes are graded also, making promotion an incentive to earnest work; beginning with a straight seam, then hem, and on through until able to cut and make a garment entirely. All speak of the eager interest shown by the pupils. The hour for lessons in cooking and sewing is hailed with joy; and as you would naturally expect, the progress made is gratifying. You will notice, by the names given, that eleven salaries must be paid every month, and within a very short time, possibly a month, it will be twelve. Then as soon as the school building (for which we are pledged) at Prairie Bluff is completed, an industrial teacher will be needed, which will make our number thirteen. Thus the monthly outlay for this department will average about six hundred dollars.

The school building at Athens, Tenn., is rapidly nearing completion. It is a frame building and contains a chapel, five recitation rooms and an office. Building and furnishing cost $2050. The whole amount has been paid. The building to be put up for school purposes at the new station, Pratrie Bluff, Ala., has not been commenced yet, but will be erected this year. It will cost $1000. We are hoping our "Juniors" will stand by this as the secretary of Junior work recommends.

It is expected that Knoxville College and domitories will be ready for furnishing by the first of December. At the September meeting the Women's Board assumed the responsibility of furnishing the dormintories. There are fifty-five rooms in this part of the building, and it is estimated that the cost for furnishing each room will be twenty-five ($25) dollars. Some societies have already pledged themselves for a room, and we hope soon to hear from many others in the same way. We take this opportunity of asking all, societies and individuals, who wish to furnish a room by contributing

$25, to report the same to the corresponding secretary soon as convenient, and when the money is ready, send it to our treasurer, Miss E. J. Sloan, 170 Liberty avenue, Pittsburgh. We think all will see the wisdom of complying with this request. It will enable the Board to know what to depend upon, and relieve the management at Knoxville of all responsibility as to keeping a record and corresponding with societies.

Another building for which we are pledged this year, is the parsonage at Miller's Ferry, Ala. This will cost, including furnishing, $865.

In recommending this new work, important as it is, and certain as we are that all will be interested in helping along with it, we must not forget our first trust, viz., The Little Girls' Home at Knoxville, the little girls so dependent upon your material kindness. There are a number of societies who have been supporting little girls through the Board since its organization. Some others have sent their money direct to Knoxville, which necessitated the management there keeping account and watching out for the same; whereas if all were sent through the Board, it would relieve the friends at Knoxville of this care, and enable the Board to manage this part of the work more systematically.

We wish to ask all societies and individuals who expect to support a little girl this year, to report the same at once to the corresponding secretary, that we may know at once how many we will be justified in pledging for. The money for this support should be sent, as all other contributions, through the Presbyterial treasurer to the Board.

As the cold weather is near at hand, we cannot close without reminding our friends that the missions at Chase City, Bluestone, Henderson, Athens, Miller's Ferry and Prairie Bluff are about alike needy in the way of clothing. The full directions for sending to each, you will remember, were given in the September number of the Magazine. All information further desired will be gladly furnished upon application to

C. JANE VINCENT, Cor. Sec.

Allegheny, Pa., Oct. 5, 1894.

Knoxville College.

September was a busy month, putting all things in order for the opening of school.

Thursday, September 27, students began to arrive. The Glee Club came in on that night, and were glad to see Knoxville College rejoicing also over the enjoyment of their pleasant summer. Mrs. Johnston remained with us one day and then hastened to her home in Alabama.

Teachers are all here. Miss Fisher's father died Sabbath, Sept. 30th, and she did not return until Oct. 4.

School opened on the 1st. The district schools, open during the summer and fall, have not yet closed; consequently many of our pupils who are teachers in these schools have not yet returned to Knoxville College.

The new buildings are progressing rapidly, and we are anxiously looking forward to the time when we shall be permitted to occupy them.

Mrs. Lillison, one of our church members, who is one of the Board controlling the Old People's Home supported by the colored people, was in last evening collecting ten cents from each individual for its support. She said that owing to the hard times it is almost impossible to provide enough for them to eat, and to pay the rent.

Miss Wallace came in from the city and told of a conversation she had with a colored woman who had been visiting her old home in Virginia. She tells that women in that neighborhood receive twelve cents per day for washing, and have to take it out in trade. They scar-

cely ever see money. Owing to the dry weather, crops failed, and it is feared there will be much suffering among the poor people. It is a fruit country, and most of the fruit is made into whisky. The colored people are whipped for offences the same as they were during the days of slavery. They do not know what freedom means. Both white and colored are immoral.

Letters are received almost every day pleading for work that they may pay their way in school, but as our students do all the work we do not have anything to give them. We so often wish for some way to supply the demand.

Chase City, Va.

DEAR FRIENDS:

The work among the Freedmen at this station, for the school year 1894–5, is fairly organized, and we are glad of an opportunity to inform our friends, through the medium of your excellent Magazine, of our successful opening and encouraging prospects.

The last week of August brought back all last year's workers, (except Dr. Moore, who had spent the greater part of the summer here), to take up the work where they had laid it down when school closed for the vacation.

When the school bell rang on the morning of Sept. 3, about 160 pupils reported for duty, and were enrolled in the different departments. Since that time the number has increased to over 200, a much larger number than was reported at this time last year.

Not only are we able to report an increase in attendance, but a very decided increase in interest and enthusiasm on the part of all connected with the school. The normal students, who pay their own way, are nearly all back in their places and expect to make this their best year, and their enthusiasm is felt all along the line.

The attendance at our Sabbath services also has been very good. The Sabbath-school classes are full, and are pursuing the study of the International lessons with increased interest. The meetings of the Christian Union Friday afternoons have been attended by all the students, and the presence of the Spirit has been experienced.

We report, with sorrow, the loss of Berta Gee, one of our most promising grammar students, who died of consumption, Sept. 22. The wonderful patience which she showed during all her sufferings, and the calm manner in which she met the last conqueror, made manifest to all that she was sustained throughout by the Saviour, whom she loved and honored.

God has been good this year to our beautiful South land. The heavy dews, for which Virginia is remarkable, together with the timely showers and genial sunshine, and His blessing over and above all, have given to the faithful husbandman an abundant harvest.

May His Spirit come down upon us in still more abundant measure, that His people may be revived and quickened, and that there may be a great ingathering into the fold.

Yours sincerely,

Oct. 2, 1884. M. A. CLELAND.

Miller's Ferry, Ala.

In reviewing the events connected with onr work among the Freedmen of the Black Belt, special attention is called to the propagation of the Word of God, regardless of the difficulties found in the way of Christian education. When the mission work was carried on in the old dilapidated church under "the big oak tree," it appeared at the most unfavorable disadvantages. A few years of this kind of work convinced us of the necessity of a better school-house. A new building, consisting of two rooms, was

erected, an assistant teacher employed, and industrial work among the girls begun. A literary society was organized, and many attempts to weaken the bad influence of the "plantation break downs," or balls, were made. These plantation revelries are strong forces in developing bad habits and exciting the passions. We are thankful to be able to say that, owing to these attempts, the "break downs" are had seldom, and our boys and girls think it quite a disgrace to attend them.

The weekly prayer-meeting and Bible readings in the homes, which were begun when the mission was opened, are the means of bringing numbers of the scholars into the church. Home visiting has been made a specialty, since by it we secure the co-operation of the parents in our work, and get a better idea of the needs of parents and children. Finding that the mothers were sadly lacking in the knowledge of properly rearing their children and caring for the home, the "mothers' meeting" was organized, and has become very helpful, giving new strength, life, and activity where ignorance, degradation and poverty were prevalent. The "mothers' meeting" now numbers sixty. Each Friday afternoon, after crops are gathered, it is interesting to see the mothers coming from every direction through the pine forests, with their large Bibles, carefully wrapped in bandanas, perched upon their heads. They are taught to read these precious Bibles and are given lectures on subjects which relate to their duties as mothers and wives.

We have now a neat two-story building, which was erected last year by the Women's Board. It is much admired and appreciated by all. The primary and industrial departments occupy the first floor; the intermediate and normal, the second. The work of the church is especially encouraging. It was organized the 25th of December, 1893, with eleven members from the best material here. Since then accessions have been frequent, so that now it numbers forty. The standard of church membership in the churches around us is low, and church discipline so loose that great care is necessary in admitting persons to membership. In order to lift these people up to a higher social, moral and intellectual plane, their views of religion and church relationship must be greatly changed. This we believe can be most effectually accomplished through the influence of a carefully selected and well disciplined congregation, in which the word of God is preached in its purity. The influence of our congregation, the manner of worship, and its religious tone are already exerting a perceptible influence upon the churches in the Bend, and promises to preserve much of the good work of the school by counteracting many things that are erroneous in their ideas of religion. The S. S. numbers nearly three hundred, who attend very regularly. There are seven classes. The minister's class consists of young men who are entering the ministry. Should Rev. Johnson succeed in instructing them for their work, no one can estimate the good which will be done for the race. The ministry wields a peculiarly strong influence on our people, and that power is largely used to strengthen the kingdom of satan.

The Band of Hope meets every Sabbath afternoon. The attendance is about two hundred, principally young people. Thus they are kept from many of the temptations which would lead them to violate the Sabbath, and taught principles which will build strong character. The teachers' Bible class is doing much in the way of giving general information to those who are preparing to teach in the public schools. Very often teachers take no interest in religious work, and

are sometimes the leaders in Sabbath breaking. But among the most hopeful facts that should encourage confidence in the mission work among the Freedmen, is their strong confidence in the word of God when enlightened by it. This enlightenment requires much patience and devotion. Many attempts have been made to get the Bible into homes. Its doctrines are so confused with ignorance and superstition that the religion they confess consists mainly of excited, momentary feelings.

Many years under the power of such delusions, intensified by demoralizing influences of all kinds, have so weakened the Freedmen morally that missionaries find the work slow and difficult. But many of the sacrifices made to accomplish this end have been rewarded. The young people especially show interest in the daily reading of their Bibles and take part in the prayer-meetings in an intelligent way. Little has been done in the country districts of the "Black Belt" for the education of the Freedmen. The plantation is the Southern negro's home, and there his natural abilities can be best developed. Were the facilities for education provided, the cities and towns would not be so filled with the idle, shiftless and criminal element which crowd the jails and penitentiaries. The workers in this mission are Rev. C. H. Johnson, P. C. Cloud; Mesdames Johnson and Cloud, and Misses L. E. Jarnagan and M. L. Jenkins, four of whom teach in the day school. The parsonage is the only home on the mission grounds. The principal and family live in a two room cottage nearly a half mile from the mission property. The three lady teachers live farther west in a small one room house. Hon. Wm. Henderson built these houses for the teachers, and he also renders many other favors to them and the mission. Many thanks to the missionary societies and friends for the goods sent last year. Clothing of any kind is much needed during these hard times. Late copies of S. S. papers are always in demand in large numbers.

Yours,

P. C. CLOUD.

Athens, Tenn.

Never before in the history of our work has the outlook been so promising. The present enrollment of our day school is 121. Many more are yet to come. Our course of study is divided into ten grades, leading to the college department in Knoxville College. Mr. Jno. A. Cotten, a graduate of the college, was recently appointed by the Board to teach in our academy. He is here at his post and makes a most valuable addition to our teaching force.

Our school building is in process of erection and will be ready for use by the 1st of December. With a good corps of teachers, with eager students and a comfortable building, we feel prepared to attack ignorance and vice in their blackest garb.

The religious part of our work here is just as promising as the secular. We have five services in our church each Sabbath day, as follows: 10:30 a. m., Band of Hope; 11:00 a. m., Bible school; 2:00 p. m., Sabbath-school; 6:45 p. m., Young People's meeting; 7:30 p. m., preaching. In all of these services the name of God is praised in singing the blessed Psalms of David—the music of Zion. I have said it at home and I have said it abroad, that United Presbyterianism with its distinctive principles will do more in lifting the negro from his present condition than any other denomination in the land. My reason for this statement is as follows: first, the bane of colored people in the South is secretism. It robs the husband of his earnings, the wife of his companionship and care; takes the money tha should pur-

chase school books and clothing for children, and cheats the church out of its services and membership. Just now I recall the fact that in Knoxville, Tennessee, is a Methodist church (colored), one of the largest in the city, which has over its pulpit, frescoed into the very wall itself, the three links and the square and compass. I give this to illustrate what a great hold secretism has on our people. The U. P. church is opposed to these societies of darkness, and therefore is best for the colored people. The psalms will drive out the cantonation of *humdrum* songs in worship of God and fill their emotional hearts with the true songs of Zion. Intemperance is not tolerated by the U. P. church, and as a consequence our own church is the only one here all of whose members are total abstainers from intoxicants of every kind. The whole community is permeated with the idea that christianity must enter into the daily life; this is the result of our work here. Hence the necessity of pushing the evangelistic work among the colored people. They can be as good United Presbyterians as other people. Proper training is the great need. Let the church have faith in Him who holds the destiny of nations in his hand, and 'ere long will be realized the literal fulfilment of the prophecy, that "Ethiopia shall soon stretch forth her hands unto God."

JACOB L. COOK.

P. S.—Barrels containing old clothing of all sizes are very acceptable. By means of these we are able to ameliorate suffering and lead many to the house of God. Last winter the record shows that as many white people were helped as colored. We do not discriminate on the color, but whenever we find necessity we try to supply it. Last Wednesday, Mrs. Shadden, who in the days of slavery owned my mother and sold her to Judge Cook, was here begging my wife to save her an old dress from the barrels. This illustrates the great good we may do for all classes.

Bluestone Mission School.

The school opened September 3rd, 1894, with an enrollment of 65 scholars and two teachers in charge. The school has an enrollment of 125. There is a bright prospect for a prosperous school term. We have had several educational meetings and the people are very much interested in the education of their children. Our pupils are doing good work. We have the school divided into two grades—Primary and Grammar. There are three divisions in each grade. We are working among a people who are in very poor circumstances. A great many of them cannot send their children to school for lack of clothing. We have a U. P. church connected with our mission work here. We have about 50 members. The work is in a very prosperous condition, though the people are in a destitute condition.

(REV.) W. M. FOWLKES,
Principal.

Henderson Normal Institute.

The work at Henderson, N. C., has entered upon its fourth year. The interest in the work on the part of the people shows no signs of abatement. The enrollment in the school for September was 302. This is a smaller number than for last year; but the decrease is not due to any lack of interest, but to denominational strife among the colored people for the control of the public schools. Last year the Methodist preacher was "head" teacher; this year the Baptists captured the committee and crowded him out. He opened a school in his church and appealed to the people to endorse him. Both parties canvassed the town for students, and of course gathered in a considerable number of those who would otherwise have come

SCENE IN SEWING ROOM, HENDERSON, N. C.

to us. The decrease in our numbers has been wholly in the lower grades—the rooms in which we have been overcrowded each year. But while the number enrolled is less the attendance has been much more regular than before, which makes the work for the teachers easier and more satisfactory. October promises to largely increase the enrollment, especially in the higher grades.

The work in the sewing department progresses favorably. More than one hundred girls receive instruction 45 minutes each day in cutting and making garments; and many of them learn to do their work well and quick. Numbers of white people from town who have visited the school here have expressed their surprise at the progress the children have made in their studies, and especially at their ability to fit and make their garments. And as they sew and sing—sometimes the Bible songs or temperance and industrial songs they have learned in school, sometimes their strange hymns and songs of the plantation—they seem very happy, and the Song of the Shirt, with its "stitch, stitch, stitch," does not seem half so dull and tiresome as it once seemed. When the girls' cottage fills up, one day of the week is given to lessons in cooking and housekeeping.

A printing department has been added to our work this year. The purpose of this is to teach some of the boys each year a useful trade. The colored people will have their own papers. Already a considerable number are published by them and in their interests. The number will increase each year. It is of great imprtance that these should be conducted by Christian men, and in training those who are educated under religious influences, we are preparing them to exert a good influence on the future of their race. To give the boys work, and also to keep the work before

the people and to help them in their lives, we publish each month a small paper. If any of the friends in the North desire to know of our work we will be glad to send it to them for the small sum of 10 cents a year.

The attendance and interest in the religious services continue. The morning and evening devotions in the two cottages led by the teachers, the daily chapel service, the weekly prayer-meeting and the Sabbath services afford opportunities for teaching and impressing religious truths, and we endeavor to embrace these, and such opportunities as come to us in the daily intercourse of the school:room, to lead and lift the pupils to a higher and nobler life. C. L. M.

XENIA THEOLOGICAL SEMINARY AND FOREIGN MISSIONS.

D. MAC DILL.

Having learned that the Xenia Theological Seminary, to its financial detriment, has been represented as being in some way culpable in regard to foreign missons the writer makes the following presentation of facts.

The first foreign missionary sent out by the Associate church, Rev. Joseph Banks, was a student of the Xenia Seminary. He established a mission in Trinidad. The first missionary, and also the second, sent out by the Associate Reformed church, Rev. James Barnet, D. D., and Rev. James A. Frazier, were graduates of this seminary. They were sent to Palestine and founded the Christian mission in Damascus. Dr. Andrew Gordon, the first missionary sent to India by the Associate church; Rev. E. H. Stephenson, the second; and Rev. S. Martin, D. D., sent by the U. Presbyterian church to India in 1866, were all graduates of the Xenia Seminary. So also was Dr. Thomas McCague, the first missionary sent to Egypt. He and Dr. Barnet from Palestine established the Egyptian mission in 1854. Thus all the missions of the U. Pres. church in foreign countries, Trinidad, Palestine, India and Egypt, were established through the agency of students of the Xenia Seminary.

This seminary has also sent out a goodly proportion of the men, who at the present time constitute the foreign missionary force of the United Presbyterian church—Prof. Alexander, Prof. Giffen, Dr. S. Martin, Finney, Lytle, Murch, Morrison, Ashenhurst, Nichol, Scott, Kruidenier, Anshalian, Moosa. Mr. Murch, though not a graduate of the Xenia Seminary, studied two years in connection with it. Moosa and Anshalian are native missionaries, but they both were students of Xenia Seminary, the former receiving a graduation diploma. Rev. J. H. Martin, of the India mission, studied one year in the Xenia Seminary. Rev. E. Currie, of the Egyptian mission, who died in 1869, was a graduate of this seminary. The late Dr. J. F. Patterson (M. D.), of the Palestine mission, studied for a time in connection with it.

Thus the Xenia Seminary has the honor of furnishing all the men for the founding of all our missions in foreign lands, and also a goodly number of the men for carrying on the work afterward and up to the present time. We make no comparison with any other seminary. We would studiously avoid everything of that sort. We would, however, suggest that the effort to prevent contributions to the funds of our seminary, on account of our missionary record, must cer-

tainly result from misapprehension of the facts in the case.

In the above statement the students of the several branches of the Xenia Seminary are taken into account, just as the ministers of the Associate and Associate Reformed churches are counted as United Presbyterians.

POOR "SOMEBODY ELSE"!

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave, whose name is "Somebody Else." Whenever an awkward bit of work has to be done, it is sure to be left to him.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting-cards or missionary boxes is proposed, a hesitating voice says: "I am always glad to do what I can (?), but as for collecting, I must leave that for "Somebody Else."

If a bit of practical self-denial is proposed, there are good reasons given why it should refer solely to "Somebody Else."

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else,'" that the poor fellow would need a thousand bodies to fill all these "reserved seats."

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward promptly as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can he give and collect, and deny himself, and attend meetings, and go to the heathen, for the hundreds of people who pass their duties on to him? What is the use of piling up work like that? Isn't it rather a shame?

Now, no matter what others do, you let "Somebody Else" have a rest. Give him his well-earned holiday, and every time you feel inclined to leave anything for him to, *do it yourself!—Awake.*

Missionary Correspondence.

LETTER FROM MEXICO.

C. DEL MAIZ, S. L. P., MEXICO.

DEAR MAGAZINE:

THESE few lines are to express my gratitude for your cheerful monthly visits to our home in pagan Mexico. I was once a subscriber and afterwards lost sight of the MAGAZINE. Some dear unknown sister hunted me up and has granted me all those interesting articles and spicy letters from over the sea, free of charge.

Did I say unknown? It is seventeen years that I have been reading regularly the literature of the United Presbyterian church. The *Instructor* has never failed us. I have followed my United Presbyterian sisters in their trials and their triumphs, and have loved and prayed for them, too. Then are we unknown to each other? How much do we lack of being *one?* In my opinion, we are much like some of the good old Indian couples, who have never had sixteen dollars to pay the priest to marry them. They live

honest lives together and in the sight of heaven are surely married, though they lacked the ceremony of the priest. So it seems to me that we are one in aim, doctrine, practice, love,—only we lack a wee ceremony to legalize us before men.

If you look on your map, you will find this republic joined on to our beloved United States. Geography says it is semi-pagan. It pains us to say, "so near and yet so far"—far from a knowledge of the plan of salvation through faith in the only name "under heaven given among men whereby we can be saved."

The intercession of the saints is the abused doctrine which troubles us most here. So many other errors result from this. The people do not believe that we, the members of the church who love Jesus, can be called saints. Properly speaking, among them they reach certain stages in holiness, and are then canonized, and their name and date placed in the calendar. Then they are recognized as saints or intercessors. Perhaps only a few of the holiest bishops attain to this. But even a more stupid, rank idolatry, of the same order, is the belief that the redeemed saints appear in certain trees. For instance, just last week, they brought from the ranch an "appeared saint." It was the trunk of a small tree, with two limbs on either side, reaching upward. The carpenter carved a face on the trunk of the tree, and hands and arms on the uplifted limbs. They painted and varnished it, dressed it in swiss and ribbons, and a very great crowd of people collected Sabbath evening to see the priest bless it. He named her the Goddess of Pardon, because her hands were raised upward. The blessing generally costs twenty-five cents (for pictures on paper), but as this was to be a very miraculous saint, he charged three dollars.

The blessing is a short ceremony in Latin, and of course a very great sin in the eyes of God. "They that make them are like unto them; so is everyone that trusteth in them." "What profiteth the graven image that the maker thereof hath graven it; the molten image and a teacher of lies; that the maker of his work trusteth therein to make dumb idols? Woe unto him that saith to the wood, awake; to the dumb stone, arise, it shall teach."

They make them of wood, of plaster of paris, and of rock. In each village there is one more noted than the others, and it is called the patron. All these are called the "appeared saints," and any photograph or chromo of them are called saints. Every year, on the anniversary of this patron, they make a feast in honor of him (or her) at which they pay extra mass, shoot sky-rockets, and sell all kinds of liquors, fruits and sweet-meats. They have no idea what it is to "worship the Father in spirit and in truth."

If one of them is sick, they go to their favorite saint and recite the Lord's Prayer many times, and recite verses to the said saint. Then they shoot fire-crackers and promise him a present if he will heal the sick one. If they happen to recover, the promised present is taken and placed on the altar where the saint is enthroned. It is considered a miracle. The present may be money, fire crackers, wax candles, a dress (for the saint), or any ornament for the altar. It may also be a wee silver hand, foot or eyes, according to the disease and sanity of the afflicted one.

These saints are also carried through the corn-fields when there is a drouth, and if it rains they call it a miracle of the saint. I have have seen altars with hundreds of these lying miracles. In an old cathedral in Vera Cruz, I can safely say *there were thousands*. "Even him whose coming is after the working of Satan with all power, and signs and lying wonders."

Dear sisters, can you not augment your efforts against Roman Catholicism in the United States? I am afraid that many of our churches look on them much as they do the Methodists or Presbyterians, and do not like to proselyte. Do not trust for a moment the false system of Rome.

The absolution and extreme unction at death encourages them to live in a fearful state of immorality. In case they fail to reach this death-bed confession and forgiveness, they resort to masses and collections for the souls in purgatory, and believe that they certainly mount to heaven through the intercessions of the "Mother of God."

MRS. EMMA M. HUNTER.

LETTER FROM INDIA.

JHELUM, Aug. 25, 1894.

Our district for mission work, called Jhelum, has two centers, one in Jhelum city in the district of Jehlum, and the other in Behra in the district of Shahpur, eighty miles by railway from Jhelum, just across the river from Jhelum district. Thus you see we occupy a large space of territory. Our mission houses in Jhelum are convenient to the city, close by the railway station, between it and the Grand Trunk road which reaches from Calcutta to Peshaur, 1500 or 1600 miles. The land about Jhelum is full of river stones and somewhat hilly. Low hills are near on all sides. The lofty snowy range in the back ground, the low hills and the city appearing among trees on the river bank, form a very pretty picture.

The district is not as thickly inhabited as Sialkot, where the villages are as near as farm houses in America. Here they are much fewer and far apart, and the land is much cut up by ravines, especially in the vicinity of the Salt range. The population of Jhelum City is about 21,000, of whom more than 11,000 are Mohammedans, and Behra has about 15,000, of whom 9000 are Mohammedans. So it will be observed, the majority are Mohammedans, and these are chiefly Sunnis, true followers of their prophet and not converts from Hinduism. Therefore they are the most strict adherents to their religious rites. The women appear to be as strict as the men. For example, at a public baking place where dozens of women were assembled daily to get their bread baked, not one woman could be seen during the hours prescribed for the Ramazan fast of thirty days.

This large and difficult field is suffering for want of laborers. The Rev. T. L. Scott, who is located here, has been obliged to fill the place of the principal in the Boys' Training Institute at Sialkot during his necessary vacation. Mr. Scott has charge of building the dispensary and hospital, besides repairing the damages done by the flood; also of building a new church, as the old one was entirely swept away. Some of these buildings are nearly finished, others are awaiting his return to the station.

Dr. Johnson has charge of a dispensary in Jhelum and one in Behra; and in Dr. White's absence, has to visit the Sialkot Memorial hospital once a month. As for myself, I have just passed my three score and tenth year, and have not for some years been able to fill the place of a younger person. I need not say more to show the needs of this station, and others are just as needy. Whence cometh our help? Our help cometh from the Lord.

Hoping it may interest some of our readers, I will insert in this letter the answer to a question asked me by a cor-

respondent who had been reading "The Bishop's Conversion." Ques. Is it overdrawn? Ans. No; it is not overdrawn, but of course it is condensed. The incidents are not the occurrences of one year, but of several years, and if I may be excused for the too frequent use of the first personal pronoun, I will give some of my own experience.

I once jumped out of the door of my room screaming, while a snake with its forked tongue out jumped in at the same door. The door was wide enough for us both. At another time I was standing close to the threshold outside of Mr. Lytle's door without a light when I felt as if something rolled off from the threshold on to my foot, and then it crawled away along the side of the house. I called to Mr. Lytle, who came out but could see nothing of it. Then I said, "Look in the bath-room." He went in and killed it. It had crawled in at a small hole. When our first mission house was new, we used to kill a number of scorpions every night before retiring, and then put our shoes and clothes up where we thought they would be safe. In a girls' school in Sialkot city there was a vacant room in one corner of the court, which the teacher with his wife and child monopolized without leave, and one morning accidentally I discovered the child was covered with small pox. I dismissed the school and ordered all the pupils to fumigate their clothes with sulphur, but no one appeared to be in the least disturbed about it except myself. When we are seated on a bedstead in the zenana we never know who may have recently died on it, or of what disease. We feel safer to change clothes after coming from the zenana, especially if there are children where we live. I have sat in the house of a leper and read the Bible to her. Lepers have come near our tent to listen to the Word when we were out in camp. One or two come every Sabbath and sit within hearing where Mr. Scott preaches. I have visited the leper asylum in Sialkot and talked with the lepers, also the leper asylum at Ambala.

I have had the smooth surface eaten off my shoes by the crickets, and a box sitting on the floor of my bed-room has had the bottom eaten through and the contents destroyed by white ants.

I have from the first taken the advice given by experienced missionaries, and one special thing was to wear a white cover on my sun-hat, and also on my umbrella, and yet I have been so nearly suffocated by the heat coming up from the pavement below that I was laid up for several days.

But we don't worry over these things any more than we do about the severe winters at home, the cyclones, the fevers, etc. About twenty years ago, in Cedar Rapids, Iowa, there were so many frozen to death, even children going home from school, that I had a constant dread of hearing that some of my friends were victims or had been overwhelmed by a cyclone. But the same eye that watches over you there watches over us here, and though we should not tempt the Lord by unnecessary exposure, yet we are always safe in the path of duty.

With kindest regards,

ELIZABETH G. GORDON.

A COMFORTER.

The first woman who went to the foreign field as a medical missionary stayed her soul upon a beautiful verse of Whittier:—

"That holy Helper liveth still,
My Friend and Guide to be.
The Healer of Gennesaret
Shall walk the rounds with me."

FOREIGN NEWS BUDGET.

MARY B. REID.

EGYPT.

The family of Rev. J. K. Giffen took their vacation at Ramleh during the month of September. The parents were happy in having their children with them once more. Some may remember that, by the advice of physicians, the little ones were left in Scotland in the care of kind Mrs. Hogg, as Mr. and Mrs. Giffen returned to Egypt two years ago. In a private letter Mrs. Giffen writes; "We must soon let the children go away again to attend school in Assiout, a distance of nearly 400 miles. This seems a long way off to send children nine and eleven years of age, but when compared with the distance to Scotland it is quite near home." The separation from children is among the severest trials the missionaries are called to endure. The experiment of having a special teacher for the missionaries' children is about to be made, and for the sake of all concerned we sincerely hope that it may be most successful. We cull briefly from a letter written by Mrs. Finney, of Mansourah, which says:

There is really very little news here beyond the opening of the schools; the first half of the month showing a little better attendance than usual, with large proportion of Jews. Werda, a native teacher, started out the first week with 49 hareem pupils on her list. I have not been able yet to do any visiting with her, as at present I spend an hour and a half each day in the school. After that come the home duties and the teaching of our own children.

Since the departure of Miss Strang, now Mrs. Hyde, there is no single missionary woman at Mansourah, and Mrs. Finney must necessarily look after the girl's school. It is understood that Miss Minnehaha Finney, one of the new missionary girls, has been assigned to this station, which we are sure is a most satisfactory arrangement. From Assiout for the Budget Mrs. Hart writes:

And what can I say of Assiout but school, school, school. The Training College is full to overflowing; not yet have two weeks of school passed and there have been 292 boys and young men enrolled and new ones coming in every day. We are all glad to see so many coming, but the great inquiry is, Where shall we put them? What can we do with them? The Pressley Memorial Institute is alive with girls and promises well for the year. The Khayyat school is busy as a bee, and quite able to furnish employment for its five native teachers. When I see the many interesting and intelligent faces that appear in these schools, I thank the Lord for the opportunity He is giving us; and when we see what education and training has done for their teachers and leaders, may we not expect much more for Christ's sake.

The land about us is covered with water, so that almost any direction we look, we see a large lake, and the frogs entertain us each evening by trilling the *r* so beautifully that I almost envy them their ability in that accomplishment. All of the circle here are well. Yours in His name.

INDIA.

From India Miss Rose T. Wilson tells of summer work:

Our Bible school was in session one month. There were twelve women and two children in attendance. They were divided into two clases, one came in the morning, the other in the afternoon.

In the first division they gave the stories of the Bible to Exodus, 23rd chapter. They also committed over fifty verses along with their lesson. I gave further instruction and explanation on the books of Genesis and Exodus.

The second division were chiefly women who were beginners. They were taught Questions, (Catechism), Commandments and part of Luke's Gospel. The two children were proud of learning their letters and getting a primer.

One woman almost completed her First Reader. She said I have been nearly five years getting on this far, but now I shall soon be able to read the Bible. Others got a start and said we will now learn from our daughters when they return from school. They all took turns in leading in prayer, and all showed a willingness and eagerness to learn. Our one desire and daily cry was for the out-pouring of the Holy Spirit; and two special prayer-meetings were held for this gift.

Miss Embleton gives the Sialkot news:

The Girls' School is just closing for the summer vacation. We said the last lessons today. Tomorrow the girls will wash their clothes and put things to rights somewhat. In the evening they will have a few of their friends to dinner with them. Then comes the Sabbath for rest, and last talks and prayers with and for them. With some it will doubtless be indeed the last *with* them, for they will not be back to school. Monday they will leave, going to all parts of our mission district; and who knows what is the result of the year's work? Pray for our girls.

Then we too will be off for our rest in the hills. The weather just now is very trying indeed, the sort that seems to sap every atom of strength. Dr. Martin has been suffering for some days with ulcerated sore throat, and is otherwise run down with the heat. The rest of us in this station have kept well, but are all glad of a chance to get away.

Our good friend, Dr. Hutchison, of the Scotch Mission, has just returned from Scotland, where he was called recently to the death bed of his wife, who had been an invalid for nearly twelve years.

God was good and permitted him to reach home in time. The patient sufferer entered into rest the day he arrived.

We are waiting, watching anxiously, hoping that the home mail will bring us the news of more recruits. We rejoice to know that Mr. and Mrs. Henderson and Misses Spencer and Fulton are coming. But, oh, they are not half enough. Surely, surely, our earnest prayers must be answered. We do need help so much.

Miss Minnie Parks says :

August dog days are here. Doubtless at home you think it warm, but it is not like the great heat of India. It is not so warm here now, of course, as two months ago, but much more trying, and it is growing very malarial. Many in our citv are prostrated with fever, and we see by the papers that cholera is bad in the South, the number of deaths in Bombay last week being over 700 from one cause and another. We are glad to lift up our eyes towards the hills and feel that among them, if not from them, we are soon to receive help. Mr. and Mrs. Lytle and I leave here tomorrow, they for Dharmasala, and I to accompany the party which go to join our friends, the Cummings, Barrs and Miss McCahon, in Cashmere, the "Vale of Beauty." Mrs. L., I hope will find the change especially beneficial as she has for some four weeks been afflicted as was the righteous Job, and I must say she has taken it patiently, but I am sure she will welcome the relief which the change of air we hope may bring.

We hear from the regular hill stations reports of unusually heavy rains, bad hill roads and land slips, necessitating the evacuatlon of houses, burying hill carts, etc. From Cashmere our friends report delightful weather and everyone growiug brown and muscular, ready for next years work.

In my visits last week I entered a new house where I had not been before and among the multitudious questions asked was, "How long have you been living here?" Upon my replying, "Almost two years," imagine the sadness which it caused in my heart to hear her reproach, "Almost *two years!* and I never saw you *before*." And, oh, in how many dark homes might the same be said, and even stronger than this. Oh, there is *such a multitude*, and what, indeed, are we among so many? Oh! we are *so* glad and thankful to know we are sure of two missionary young ladies, and the "Doctor Miss Sahiba," and one gentleman and his wife, but we are straining our eyes for the other two young ladies, and the other gentleman the Assembly empowered the Boards to send, and we're *praying* for them, and we are EXPECTING them, and we shall HAVE them, shall we not?

The temperance work moves on apace. The W. C. T. U., that grandest of undenominational organizations, is getting a foothold here in India. Our President, Mrs. Phillips, wife of Dr. Phillips, of S. S. Union fame, who was received so enthusiastically at the International S. S. Convention at St. Louis, is earnest and enthusiastic. She is now appointing her Province Presidents, and organizing the work. The translation of good English temperance leaflets into the vernacular is progressing, and there is a movement on foot to introduce temperance instruction into the government schools. This I consider here, as at home, the hope of this country.

The training schools at Sialkot are closing, and I am glad to see the teachers escaping the confining work. Miss Wilson's strength has been especially tried, and we do praise and thank Him in whom all strength lies that He has enabled her to continue until the end of the term. Ah, how gracious is our God, and how de does care for His work and His workers, and constantly proves His "grace sufficient." Why *do* we ever doubt Him or falter?

Third year examinations are just now over with some of us, and we are happy in anticipation of the time when we shall be "wise old missionaries," and will not have to study the language; only one more year of examinations at any rate.

Before the November issue of the MAGAZINE, some changes will have taken place in the missionary circle of both Egypt and India. Miss Amanda Jamieson will have been transferred from Alexandria to Luxor, her name changed to Mrs. Amanda Jamison Nichol; Miss Minnie Parks from Pasrur to Zafarwal, as Mrs. Minnie Parks Anderson. While the Woman's Board regret the reducing of the force of unmarried missionary women, we have no doubt these two good workers will still make themselves useful in their new relatio ns and stations.

Also before next month, the returning and new missionaries will be far on their way to their respective fields. May a kind Providence watch over them and give them a safe and comfortable journey. The following are the names of the new missionaries: Miss Minnehaha Finney, Miss Nannie Spencer, Miss Edith M. Fulton, and Mary A. Platter, M. D.; Rev. J. P. White and Rev. J. S. Thompson with their wives. The returning missionaries are, Rev. Chauncy Murch and family, Misses M. J. Campbell and Josephine L. White. There is a probability of two other young women going to Egypt, whose names will be given again.

The address of Miss M. J. McKown will be Hastings, Iowa, during the month of November; from December until the first of May. Walton, Harvey Co., Kan. Missionary societies will please take otice.

Young People's Department.

ENGLISH AND SCOTCH REFORMATION.

REV. W. J. REID, D. D.

THE word "Reformation" in church history is generally used to describe that great religious movement in the sixteenth century which resulted in the overthrow of the popes of the Roman Catholic church in large parts of the Christian world, and in the establishment of the different kinds of Protestant churches. The English and Scotch reformations describe this movement in England and Scotland. Those connected with the United Presbyterian church must be specially interested in these reformations, for their church is the child of the reformed churches of Great Britain. The same remark might be made with reference to nearly all the American Presbyterian churches.

THE ENGLISH REFORMATION.

Long ago the people of England were pagans, but Christianity was introduced at an early day, some say in the first century of the Christian era. The Britons were generally converted to the Christian faith before the Saxon invasion in 449. Then Christianity was well nigh destroyed, but it was after a time re-established by missionaries from Rome, after which the English church acknowledged the supremacy of the pope for a good many centuries. There were disturbances and protests, but there was no open rejection of the papal authority till the time of Henry VIII. (born 1491, died 1547).

There were many forerunners of the English reformation. Among others, Wycliffe (born about 1324, died 1384) had translated the Bible and taught its doctrines. The reformation in Germany under Luther (born 1483, died 1546) had attracted the attention of the Christian world. And so when Henry VIII. began his opposition, his task was easier than it would otherwise have been. The opposition of this king was not prompted by religious feelings. He had married Catherine of Aragon, the widow of his brother, but he was anxious to marry Anne Boleyn, and requested the pope to declare the former marriage unlawful. When the pope refused to do this, Henry threw off the papal authority and declared himself to be the head of the English church. There was no change in the doctrines of the church; the great change was in the substituting the king in the place of the pope as the supreme ruler of the church.

In the reign of Edward VI. (born 1537, died 1553) the reformation was greatly advanced. The king's chief helpers in this work were Cranmer, Ridley and Latimer, well-known divines in the English church. The most important steps of this period were the preparation of a new directory for worship in the English language (1547) commonly called the Book of Common Prayer; and of a new creed (1552), at first consisting of forty-two articles. Edward's successor, Queen Mary, checked the progress of the reformation, but it was revived under Queen Elizabeth (born 1534, died 1603). The Book of Common Prayer was revised and made binding on all the churches in the kingdom (1559) and the forty-two articles of the new creed, reduced to thirty-nine, were adopted by the clergy (1562) and made the general rule of faith (1571). The adoption of these articles conpleted the English reformation and established the Episcopal church of England.

This is, in few words, the story of the reformation in England, the movement in which the Roman Catholic church was exchanged for the Protestant Episcopal church. It was not accomplished without much labor, bitterness and bloodshed. During the years of controversy hundreds of martyrs were put to death, and the story of the way in which they stood up for what they believed to be the true religion, even to the giving up of their lives, as it is told in the history of the church, is one which should make us thankful that the days of persecution are over.

Though the reformation established the Protestant Episcopal church in England, this was not the only Protestant church. Some were not satisfied with the doctrines, worship and government adopted, and demanded greater purity; hence they were called Puritans. Others taught that congregations should not be subject to bishops or presbyters, and that every congregation should be an independent church; hence they were called Independents or Congregationalists.

Though it does not properly belong to the reformation something should be said of another important event which occurred in England, and which has had a great influence in the religious world. The execution of Charles I. (1649) overthrew for a time the supremacy of the Episcopal church. The English Parliament had summoned the Assembly of Westminster divines (1643), and this Assembly, after years of labor, prepared the Westminster Confession of Faith, the Larger and Shorter Catechisms, a form of Presbyterian government and a directory for worship for the whole kingdom. But after the death of Cromwell the kings were recalled (1660), and the Episcopal church was re-established, and it has ever since retained its prominence in that kingdom.

THE SCOTCH REFORMATION.

Scotland, like England, was pagan; then converted by early missionaries, then under the authority of the Roman Catholic church. The reformation in Scotland was begun by Scotch students who had received their education on the continent of Europe and had embraced the doctrines of Luther. Copies of the writings of the continental reformers and of Tyndale's English New Testament found their way into the country, but for a time little advance was made. The first Scotch preacher and martyr of Protestanism was Patrick Hamilton, a young man of royal birth and a student in Germany, who was condemned to death and burned at the stake (1528). Many others met the same fate. But in spite of persecution the movement increased, especially after England, under the lead of Henry VIII., had broken off from the pope. The prominent leader was John Knox (born 1505, died 1572), a disciple and an admirer of John Calvin, with whom he spent several years. He tried to reform the Scottish church after the pattern of the church of Geneva, where he had been educated. Some progress was made, but in the stormy political times which followed the friends of the reformation were disheartened. Knox fled from Scotland in 1546, but in 1555 he returned to strengthen the reform faith, and carried on a warfare against the idolatries of Rome. Not receiving the support he desired, he left Scotland again and remained on the continent a few years. Then he returned and completed the great work of his life.

The Parliament of 1560 adopted a Calvinistic confession of faith, drawn up by Knox, Spottswood and others (replaced afterwards by the Westminster standards) and prohibited under severe penalties the exercise of Roman Catholic worship. Thus the Scotch reformation was intro-

duced. In 1561 the First Book of Discipline was adopted, which gave the new church a simple form of worship and a complete Presbyterian organization. Mary Stuart, who began her reign in 1561, made an attempt to restore the Roman Catholic religion, to which she was sincerely devoted, but her plans were frustrated. After her flight to England (1568) Protestanism was declared to be the national religion of Scotland.

Since that day Scotland has always been a Protestant and Presbyterian country. There have been periods when true piety sorely declined, and there have been noted revivals of religion; there have been many divisions in the Scottish church, and these divisions remain to the present day, but the Presbyterian character of the people has always been the same; and the Presbyterian order of church government has been the permanent one. The English reformation resulted in the establishment of the Episcopal church of England; the Scotch reformation in the establishment of the Presbyterian church of Scotland.

RAWAL PINDI.

Show location on map.

How and when it was purchased.

The condition it was in when purchased.

Max Muller has well said, "If I were to look over the whole earth to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, and in some respects a very Paradise on earth, I should point to India."

Particularly is this true of Rawal Pindi. It lies on the extreme northwestern part of India, a short distance north of our mission station, Jhelum, and also a very short distance from the border of Afghanistan. From its northeastern extremity to its western limits the district is traversed by hills more or less linked together, causing those peculiarities of surface and of climate by which it is distinguished. The eastern range, known locally as the Murree Hills from the sanitarium erected at its northeastern extremity, is a continuation of the great Himalayan system. Clothed with magnificent forest trees and rich undergrowth of brushwood, these hills descending southward follow the course of the Jhelum river, gaining in picturesqueness until they subside into comparatively level country. To the north lies the fertile valley of Chach, one of the rare oases which relieve the wilderness of this savage waste. The Indus and the Jhelum are the chief rivers. The latter is the river known to the Greeks and Romans as the Hydaspes, which formed the eastern limit of the conquering expedition of Alexander the Great in the year 330 B. C. It was here that his troops, filled with superstition and fear, mutinied, refusing to go any further into the unknown country, although it was Alexander's plan to penetrate as far as the ocean on the east, and subjugate the whole country. History also tells us that he was in the city of Rawal Pindi, which he describes as being, even in those days, a rich and populous city, the largest between the Indus and the Hydaspes.

The area of Rawal Pindi proper is 4861 square miles, or, by way of comparison, twice as large as the state of Delaware, with a population of 820,512. Including the four important districts of Rawal Pindi, Jhelum, Gryarat, and Shah Pur, the division contains 15,435 square miles with a population of over two and a half million. The majority of the pop-

ulation of Rawal Pindi proper are Mohammedans, numbering 711,546 out of the total of 820,512, and the Christians number 3822.

The staple products are wheat and bajra, or millet grain. It is a grain market for a large section of country, and it is thought will admit of missionary work being carried on from it as a kind of central point for a wide and populous region. A publication of our Board of Foreign Missions states that the climate is salubrious and healthful, the average temperature for the entire year being about sixty-nine and a half degrees, and the situation being so elevated, it is in marked contrast with that on the plains. Here our missionaries will be able, it is believed, to continue at their work nearly, or quite all, the year round. Rawal Pindi passed from native rule to British authority in the year 1849, enjoying comparative peace until the breaking out of the Sepoy rebellion in 1857, when the Murree Hills became the scene of an attempted insurrection. The authorities were warned of this by a faithful native. This warning enabled them so to defend their position that when the rebels arrived they were compelled to withdraw in disorder, and shortly after disbanded. The present city of Rawal Pindi is of modern origin. It is well built and has an air of considerable prosperity. The streets are broad and handsome and several fine buildings add to its appearance. It is chiefly a grain market, and has a population, according to the census of 1881, of 52,975. Twenty miles from the city of Rawal Pindi is a sanitarium, which is quite a health resort for the European residents of the neighboring districts. Mission work was begun by the Presbyterian Board of Foreign Missions in this city of Rawal Pindi in 1855, and has been carried on ever since. At this station, preaching is conducted, and the schools are a prominent part of the mission work. The Rawal Pindi schools have been conducted with vigor, and are gaining in acceptance among the people of this city and of towns in this vicinity. As often in other places, they are subject to the serious draw-back of having to employ as teachers some who are still heathen or Mohammedans. The reason for this is that it is impossible to obtain enough native Christians having sufficient education. The missionaries are watchful to introduce scriptural truth in all lessons taught, endeavoring to make their schools an evangelizing agency. The report of the Presbyterian Board of Foreign Missions says, that in 1885 the attendance at the high and branch schools for boys, in Rawal Pindi, reached 1,028, and the average attendance was 939. Religious instruction was imparted regularly in each school, the missionary spending a half hour daily explaining the scriptures in the main school, which numbered frequently 500 pupils. Women are reached with the truth by visiting their bathing places and their homes, when with singing, reading and talking on religious subjects, large numbers who are not able to be present at the schools, come under the influence of the missionary. The Board also reports the number of church members in 1891 as 40.

The distance of Rawal Pindi from the other stations connected with the Presbyterian mission, and the necessity of concentration in order to bestow more labor upon districts within its mission, led the Board of Foreign Missions to take steps for the transfer of their work there to our church. Negotiations were opened with this in view in 1892. The last report of our Board of Foreign Missions contains the following statement: "Owing to the proverbially slow manner in which business matters are conducted in the East, the Presbyterian Board of Foreign Missions has not yet been able to formally and legally transfer the prop-

erty at Rawal Pindi to us. Specially to oblige the Presbyterian mission in India, we have paid $5000 on account. We ars expecting every day that the legal papers will be put into our hands, when the remaining $10,000 will be paid. In the meantime our mission has full use of the property. This property embraces twenty-one acres of land in the best part of the city. There are eight buildings, larger and smaller, one a good church building, and the others for schools, residences, etc., for the mission work and workers. This is now a new and important part of our mission work in India. It lies along side of Jhelum, one of our leading mission districts, and is immediately contiguous to all our India mission work." And, now, dear friends, do we fully realize the added responsibility of the work committed to our care.

We must always remember that great multitudes of people in this land of darkness will be left without the saving knowledge of Jesus Christ if we do not occupy the field. Surely this thought ought to stimulate us to greater zeal and more self sacrificing labor than we have yet given to the cause that is so dear to us all. Since writing the above, information has been recieved that the remaining $10,000 of the $15,000 has been paid, and this territory now belongs to the United Presbyterian church.

(MRS.) H. E. CARSON, Baltimore.

TO THE JUNIOR MISSIONARY SOCIETIES:

As there has been a general desire expressed to have some special object designated for our contribution, it has been decided to have our societies assume the cost of a building for church and school purposes at Prairie Bluff, Ala., under the direction of the Freedmen's Board. The cost will be about one thousand dollars ($1000). Shall we not all unite in raising this amount at once, so that our colored brothers and sisters may enjoy something of the advantages we possess? Contributions to be sent as usual, through the Presbyterial treasurer, to Miss E. J. Sloan, Treasurer of Women's Board.

This is not intended to interfere with regular work but to be "special" work.

MRS. T. J. GILLESPIE, Gen. Sec.

Editorial Department.

The recent farewell meeting to the out-going missionaries, held in Allegheny, Pa., must have been an occasion of both sad and joyful interest. The MAGAZINE Committee would gladly have accepted invitations from the Board to be present, but could not. We give, from the President, the excellent account of the "Farewell" found below. May God's blessing rest on these dear ones as they go to the lands of their adoption.

Our Farewell.

It was a bright October day when we gathered to receive our missionaries in the Fourth church, Allegheny, whose doors had been cordially thrown wide open for our accommodation. The lecture-room soon filled with an interested company, eager to pay their respects to those who were leaving home, friends and country to carry the glad tidings of great joy "to the poor and ignorant in other lands." Mrs. Reid, the foreign secretary, welcomed the missionaries in a pleasant manner, with a few well chosen and appropriate words.

We hoped to have the pleasure of meeting all the missionaries going out at this time, but Rev. J. P. White passed through our city the week before. Miss Mary J. Campbell was com-

pelled to hurry East without stopping, and Rev. J. L. Thompson was too ill to remain long with us. We, however, had the pleasure of meeting Rev. Chauncy Murch and Mrs. Murch, who are returning to their work in Egypt; Miss Josephine White, to her's in India, and the new missionaries, Miss Minnehaha Finney, daughter of the Rev. J. P. Finney, of Tarkio, Mo.; Miss Nannie Spencer, of New Wilmington, Pa.; Miss Edith Fulton, Summerfield, Kansas, and Dr. Mary A. Platter, Chillicothe, O.

With these, we were also glad to welcome Dr. Maria White, whose service of eight years' medical work in Sialkot is known to all, and who is hoping to regain health and strength in her native land; Miss Kate Corbett, who is expecting to do mission work in the home field; Rev. A. P. Caldwell and Mrs. Caldwell, at present enjoying their vacation with friends in Allegheny, and Dr. and Mrs. Robert Stewart, whom we always expect to assist in receiving and entertaining our missionaries.

After the brief devotional exercises, short addresses were made by the Rev. Mr. Murch, Dr. Maria White, Miss Spencer and Miss Josephine White. It was regretted that we could not have had a few words from all, the short hour allowed for the exercises making this impossible. But the social hour, and reception following, gave an opportunity for an introduction to our guests.

In the enjoyment of a delightful cup of tea, friendly greetings, and pleasant conversation, the moments swiftly winged their flight, and the time for parting came.

But the hospitality of the ladies of the Fourth church had not yet been exhausted. With thoughtful kindness, a supper was provided for the missionaries and a few friends, who partook of this supplementary feast with delightful appreciation.

Thus, with good cheer, kindly deeds and loving words, the farewell meeting closed.

Of course there were sad hearts, but the sorrowful thoughts were unexpressed; eyes filled with tears, but they did not overflow, and the recollection of our farewell reception will always be a pleasant memory of bright faces, friendly talk, and brave, courageous hearts.

Let imagination picture the hurried departure at last—the farewell words, the tender clasp of the hand, and the last lingering look as the train swiftly moves away into the darkness and the night, bearing with it our missionaries to another city, where other friends are waiting to receive them.

The winds and the waves are carrying our friends far hence. Oceans and seas will soon widely separate us, and many who enjoyed that pleasant afternoon will meet no more; but may we all, life's voyage ended, reach the same sure haven of refuge on the shore beyond.

Allegheny, Pa. A. R. H.

The missionaries have sailed. In answer to prayer we believe the Lord of the harvest is sending them forth. He has stretched forth His arm, and given more than we asked or thought. Every one that sailed is urgently needed. A warm welcome and abundance of work on the other side awaits their coming, and God can make the people at home willing to furnish the means to duplicate this number; if only the most definite and pressing claims were to be met.

Why not form a Mosaic, and spread it out for study, as you read the reports and letters from the Freedmen's field. Our workers have been kind in giving many bits, which taken together, give something of our work as it is being fashioned and moulded year by year. Special atten-

tion is asked to the report of the secretary, C. Jane Vincent. She presents a summary of the work undertaken and pledged by the Women's Board; and whilst the work done for the older people is not to be overlooked, the attention is called to a most hopeful feature, that of the little girls. *Special provision* should be made for them, if not in separate schools, in those already established. At Knoxville, Tenn., we have such provision, the first of the kind in the South. The results have been so good and far-reaching that Fisk University, and other schools in the South, have adopted the idea, and besides other departments, have a Home for Little Girls, an adjunct which promises to be a great lever in uplifting the race.

The approach of winter brings to our Freedmen's mission many pitiful appeals for clothing. It is necessary that societies and friends continue to help those who are laboring with and for the Freedman, in supplying immediate need. The comfort that can be "boxed and barrelled" can hardly be estimated. An exchange of thin clothing and rags and tatters (such as are seen nowhere else in such abundance and variety as in our southern districts) for strong, suitable clothing and shoes, can easily be made, if closets and attics are searched "as with lighted candles," and much that is *unused* and unneeded, be sent on a mission of love and mercy. We are safe in saying that the past successful work has demostrated the right of the Freedmen's mission to exist, and that its present prosperity and prospective usefulness merit increased confidence and enlarged support.

Thomas Stinson, for more than thirty years a faithful and efficient member of our Board of Foreign Missions, died suddenly on Friday, October 12, in the seventy-seventh year of his age.

A native of Ireland, Mr. Stinson came to this country when quite young, and his long and useful life was spent in Philadelphia. At different times he was a member of the Third, the North and the Second church, and in each one he was a diligent worker and liberal helper.

On Sabbath, October 7, he was in his usual place in the sanctuary, both morning and evening. On the following Wednesday evening he was at the mid-week prayer-meeting, where he always loved to be, and where he was prompt and willing to speak a word of counsel, and to offer up fervent petitions to the Throne of Grace. On Thursday evening he attended the farewell meeting for the missionaries about to depart for Egypt and India. On Friday morning he visited a sick member of the congregation and, soon after returning home, he was seized with a sudden spasm of pain in the heart and instantly expired.

The Second church of Philadelphia has lost a most useful and honored member, the Board of Foreign Missions mourns the departure of a wise counsellor and a generous helper, and our United Presbyterian church suffers by the removal of a faithful and loyal supporter. Many of our missionaries abroad and ministers at home will long remember his hearty greeting, his genial courtesy, his sincere sympathy; his bountiful hospitality. His wife and children and friends can look up through their tears of sorrow with the joyful hope of meeting him again in the presence of the Saviour whom he loved so well and served so faithfully. J. D. .F

Philadelphia, Pa.

WANTED.

From our Junior Missionary Societies One Thousand Dollars ($1000) for a School Building at Prairie Bluff, Ala. MRS. T. J. GILLESPIE.

The MAGAZINE Committee showers well wishes and the traditional rice on the young missionary couple, concerning whom the following notice has been received:

Rev. Wm. M. Nichol
and
Amanda Evaline Jamieson
Married
Wednesday Afternoon, October Third,
Eighteen Hundred and Ninety-four,
Ramleh, Alexandria, Egypt.

At Home
after November Fifth,
Luxor, Egypt.

It is a joy to reciprocate the kindly expressions of Mrs. Emma Hunter, of the A. R. church mission in Mexico. We can also say that we have followed her in her work through the weekly letters, the *A. R. Presbyterian* being among our valued exchanges.

Literature Work.

In resuming business after the summer's rest we trust societies will remember the work of the Literature secretaries and assist in making this new department a useful agent in missionary effort. Although much good has been accomplished since the organization of our missionary society, we feel that only a commencement has been made, and we are just beginning to realize our opportunity and responsibility. In the hope of still further developing latent energy and do some helpful service by the distribution of suitable literature, a secretary was appointed to take special charge of this work. We earnestly ask that Presbyterial societies assist in this endeavor to "sow beside all waters."

Our stock of literature is not as comprehensive as we would desire; for, as is so often the case, our ambition far exceeds our means. But it has been carefully selected and contains good reading, which could be made useful in many ways.

The following list will be found helpful in preparing programs for public meetings, or in Little Light Bearers' receptions.

Aunt Polly joins the Missionary Society.
Watchers on the Tower.
The Three Bright Pennies.
Only a Penny.
The Mission Workers' Folio.
A Plea for the Heathen.
Suggestions for Little Light Bearers' Day.
Enrollment Cards for L. L. B.
The Story of the Dawn of L. L. B.

Aunt Polly joins the Missionary Society is specially adapted for young ladies. Catalogues with prices will be furnished by the assistant secretary, Mrs. E. J. McPherson, 409 Morewood avenue, Pittsburgh, Pa., to whom all orders for literature should be sent.

The secretary, Mrs. Annie R. Herron, 188 Sandusky street, Allegheny, Pa., will gladly answer questions and impart any possible information; will also thankfully receive hints and suggestions from Literature secretaries, hoping by united effort we may be enabled to make the work successful.

It is the intention to provide a supply of temperance leaflets, and as they will not appear on our catalogue this year, with the kind permission of the Magazine Committee, we will publish the list from time to time as they are selected. The following are the titles of a few now ready for distribution:

Ned's Extra.
Grandmother's Story.
Mr. Hopkins's Oat Bin.
Moderations or Excess.
Does the Drink make you Strong.
The price, ¼ of a cent each.

We have still some copies of the Minutes of the General Missionary Meeting and would like to distribute them. Postage only is required—four cents per copy.

Literature Committee: Mrs. Annie R. Herron, Mrs. E. J. McPherson, Mrs. W. J. Robinson, Mrs. E. M. Hill, Miss Elizabeth Schwarberg.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

PROGRAMME FOR DECEMBER.

Subject.—Our Benevolent Institutions.
Sing Psalm 136:1, 5; 8s and 7s.
Scripture Reading.—Proverbs 11: 24-31; also, Matthew 25:31-40.
The Benevolent Institutions in the United Presbyterian Church are three in number. Prepare a paper or talk on each one, giving date of organization, object, success.
Sing Psalm 100.
The leaders can introduce prayers and additional psalms at her discretion.

MRS. J. B. CARRUTHERS.

Reports of Societies, Etc.

Report of Woman's Board, October.

A well attended meeting of the Board was held Tuesday, October 2. Opened with the usual devotional exercises.

The foreign secretary has been busy arranging for the farewell reception to the out-going missionaries, and also in securing two additional missionaries for Egypt, to be supported by the Foreign Board. Reports 4 letters from the foreign field; 3 from India and 1 from Egypt.

Home secretary reports from Mrs. Glenn, of Sioux City, 100 calls; from Miss Currie, of San Francisco, 165 calls. Regular report received from the Warm Springs mission. Miss Corbett, the returned missionary, will, at the request of Conemaugh Presbyterial, work at Altoona, in that Presbytery.

Freedmen's secretary reports the school building at Athens, Tenn., completed at a cost of $2,050, which will be paid by this Board. We are asked to build a parsonage at Miller's Ferry, to cost $860, which work the Board has undertaken. Eleven workers are supported in the Freedmen's work by this Board. The furnishing of the dormitory at Knoxville, Tenn., has been assumed by the Board. Monthly reports were received from Knoxville, Miller's Ferry, Henderson, N. C, and Chase City —all full of interest and encouragement in the work.

Literature secretary reports 500 mite boxes ordered, and sales of literature during month. 1,000 copies of the Minutes yet on hand. Report of the Parsonage Fund secretary also on hand.

Treasurer reports September receipts, $1,460.03; disbursements, $1,281.23.

Secretary of Junior work reports much interest in the work, especially in the West. The cradle roll meets with much favor and it is rapidly growing.

MARY W. PORTER, Secretary.

Treasurer's Report.

Receipts for the month of July, 1894.

Foreign.—Cedar Creek, 28.87; Sunbeam, 9.50; New Lisbon 10; Harmony, Ill., 20; 2d Mercer, 21.40; Salinas, 7; 9th Philadelphia, 25; 9th Philadelphia, 10; Belmont, 8; "Friend," Sunnydale, Kan., for Egypt 6, and for India 6; Dakota 20; Peotone Junior M. Band for Egypt 2; Springdale, 5; Leechburg, 6.75; Laurel Hill, 5.

Foreign Specials.—1st Monmouth, to build mud church India, 25; Cadiz, scholarship Sialkot, 25; 8th church Allegheny, pupil India, 25; 1st Allegheny L. F. M. S. pupils in Pressly Memorial Institute Egypt 75; Westmoreland Pres. on Medical Journals for Dr. Johnson, 13.50.

Foreign Salaries.—Miss Young, College Springs Pres, 31.94; Miss Spencer, L. M. S. Princeton, 45; Miss Martin, Steubenville Pres., 62.50; Miss Campbell, Monmouth Pres., 66.26; Miss Lawrence, Arkansas Valley Pres., 7.50; Miss Given, Allegheny Pres., 18; Miss Hogg, 2nd Allegheny L. M. S., 25; 3rd Allegheny L. M., and A. Soc., 50; Dr. Johnson, Westmoreland Pres., 37.50.

Medical Work India.—Avalon, 30; Avalon Home and Foreign Mission Circle, 17.

Home and Salaries.—Rock Island, 14; College Springs Pres., 5; Peebles, 10.85; Peebles M. Band, 5; New Lisbon, 10; 3rd Philadelphia, 20; Uniontown, 14; Uniontown Pearl Gatherers, 8; Fleming, 5; 8th Allegheny 10; Avalon, 21; Avalon Home and Foreign Mission Circle, 17; Avalon, Busy Bees, 11; 3rd Allegheny L. M. and A. Soc., 105; Elizabeth, 10; Laurel Hill, 5.

Freedmen's.—Rea Allen of Infant S. S. class, Tiro, O., for L. Boys Home, 1; West Union for Knoxville, 10; Ninnescah, Athens Building, 8.71; Superior M. Band for Knoxville, 5.

Little Girl's Home, Knoxville, Tenn.—College Springs Pres., 5.

Church Extension and Parsonage.—Boyden, Ia. Interest on loan, 24.10; 2nd Portland, Or., on loan,

53; Clearfield, Ia., on loan, 16; Findlay rent, 13; Findlay per Rev. J. P. Sharp, 25; Colorado Springs interest on loan, 92.50.

Aged People's Home.—Muskingum Pres., towards support of the Misses McKnight, 56.25.

Pittsburgh Syrian Mission.—Salary Miss Connor, 20; house rent, 9; incidentals, 7; all by Monongahela Presbyterial Society.

Contingent Fund.—College Springs Pres., 1; Bellevue, 1.25. Interest on investment, 50.

E. J. SLOAN, Treas.

Question Drawer.

(Address communications for this department to Miss E. W. Pollock, 314 West Fifth Street, Erie, Pennsylvania.

Ques.—Has the way in which the Minutes of the W. G. M. S. have been published and distributed this year been a satisfactory one?

Ques.—To the presidents of our missionary societies. Do you use the programmes published in the MAGAZINE in part, or as a whole, in your society?

SUGGESTIONS.

The president of each society where the programme, published in the MAGAZINE, is used should carry her MAGAZINE with her, and while she has it open at the programme, just turn the leaf, and present to the society those questions in the Drawer which need their consideration. When they have discussed them, send their decision to the editor. We present two questions this month, and if you will go back to the August and September numbers you will find another on literature. We are waiting for your answers.—[Editor.

Mission work in South Africa was brought to our notice by attending a concert given by the South African Kaffir Choir, composed of men, women and children, born in Africa, who had been christianized, civilized and educated by the missionaries. They were dressed in their native costumes, and like their brethren in this country, they had fine voices and took to music naturally. They sang to us in their native language, and also in ours, speaking the English perfectly. The three little boys attracted much attention; one a Bushman (one of the dwarf races), who was nine years old, another a Hottentot, eight years old, and the other a very black boy of five, born in Washington, D. C., whom Miss Clark, the missionary, is going to take back with her to Africa, to show the people there that there are black people outside of Africa. The singing of these boys was very remarkable, and this object lesson made a deep impression on the people.

IN MEMORIAM.

Thomas Stinson.

The Women's Missionary and Aid Society of the Second United Presbyterian Church, Philadelphia, record with deep sorrow the death of Thomas Stinson, a faithful member of our church, and a warm friend and liberal helper of our society.

In his long and useful life of nearly four score years, he showed himself a true disciple of the Divine Master and a devout and consistent member of the church of Christ. We shall long remember his earnest addresses, his fervent prayers, his hearty sympathy, his liberal help, his noble character, his pious life.

We rejoice in the thought that death, even though it came suddenly, had no terrors for one who was living in such close communion with the Master whom he served.

We commend his wife and children to the God of all grace and consolation, with the earnest prayer that, after life's trials and tribulations are over, they may all be united in the kingdom above.

LAURA D. RUDY, Secretary.

Mrs. Nancy Meeker.

A tribute of affection from the Mt. Pleasant Ladies' Missionary Society of the United Presbyterian church, of Monroe, O., on the death of Mrs. Nancy Meeker.

As a society we desire to express our sorrow, and to bear testimony to her noble christian character, and her faithfulness and devotion. Her place is vacant in the church and in the society, but she has only gone to higher service and to more fully experience the love of the Redeemer. We cherish her memory, and we trust that her christian life and her patience during intense suffering will inspire us to a more complete consecration to the Master's service.

To her daughter we extend our sympathy in her loneliness, and commend her to the Saviour's love.

COMMITTEE.

Mrs. Thomas L. Smith.

A tribute of love by the W. M. S. of the United Presbyterian Church, of Fredericksburg, O., on the death of Mrs. Thomas L. Smith.

God, who doeth all things well, called home suddenly one of our oldest and most worthy members. May we bow in humble submission to His holy will, and hear his voice saying unto us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." May we improve the time while the day lasts, and have more earnestness for the Master's work.

She will be sadly missed in the church and home. To the bereaved family we tender our sympathy and commend them to the Saviour she loved.

COMMITTEE.

Beaver Valley Presbytery.

The Woman's Missionary Society of Beaver Valley Presbytery held their semi-annual meeting in the Oakland United Presbyterian church, September 13th, 1894.

10:30 A. M. Devotional exercises, conducted by Miss Mary C. Harper; address of Welcome by Miss Lizzie Walker; response by Mrs. Rev. Dice; roll call; minutes of last meeting read and approved.

1.30 P. M. Devotional exercises, conducted by Mrs. Rev. Birnley. Mrs. Wilkinson read a letter from Rev. W. B. Barr, acknowledging resolutions passed by the society on the death of Mrs. Barr, she having been an active member of our society. Mrs. Rev. Milligan and Miss Rebecca E. Brown gave an excellent report of the Princeton convention. Miss Josephine L. White being present, was asked to explain the religion of the people of India, among whom she has been laboring so successfully, expecting soon to return and take up the work again. Society next proceeded to elect a delegate to the next General Meeting, to be held in Jersey City, N. J., May, 1895. Mrs. D. L. Cunningham, of Ellwood, was chosen, and Miss Lizzie McClain, of Darlington, as alternate. A discussion on what department and field of missionary work are you most interested in, was opened by Miss Mary C. Harper. The subject was a very interesting one, many taking part. Recitation, by Miss Mary Brewer; subject, "Where wouldst Thou have me to go." A letter was read from Rev. McCracken, of the Freedmne's Missions.

7:30 P. M. Devotional exercises, conducted by Mrs. Rev. Telford, after which Miss White gave a very interesting lecture, illustrating it by the costumes of the different castes and tribes.

After thanking the good people of Oakland for their hospitality, society adjourned to meet in the Second Church, New Castle, in April, 1895.

MRS. R. J. BLEVINS,
New Castle, Pa., Oct. 6. Recording Secretary.

AGED PEOPLE'S HOME, WILKINSBURGH, PA.